

428 sister, and his mother (or his mother's mother). At the death of the unmarried man one sixth of his fortune is given to his mother (or to his mother's mother), and the remaining parts are collected and re-divided into three parts, two of which are given to the brother, one to the sister.

(7) An unmarried man who has lost his father but has alive his father's father, his father's brother, and his mother (or his mother's mother). At the unmarried man's death his fortune is divided into six parts, one of which is given to his mother (or to his mother's mothers) while the remaining five parts go to his father's father.

Patrilineal rules predominate in the system of inheritance. With the exception of the mother (or the mother's mother), who inherits one sixth, no matrilineal relative can inherit a deceased person. If a deceased person has no mother or mother's mother alive, all property left is inherited by patrilineal kinsmen, and even very remote relatives in the paternal line have inheritance rights. Bissuel states that sisters' children can inherit (Bissuel 1888, p. 110), but the Tuareg I have asked in Ahaggar (and in Ayr) denied this.

422 Furthermore, it is claimed in Ahaggar that if a deceased person of the *Kel Rela* drum-group has
 443 no patrilineal relatives alive, his fortune is taken over by the *Amenukal* with the exception of one sixth in case the mother or the mother's mother of the deceased person is alive. The *Amenukal*, however,
 • [632] will not keep livestock thus inherited for himself, but will leave it in the tribe to which the deceased person belonged, and the animals will be under the supervision of the tribal chief who has usufructs of them. Livestock thus inherited by the *Amenukal* is known as *chére wa n effebel* ("the fortune of the drum-group"), or *chére wa n butelma* ("the fortune of the public"); cf. p. 400).

422 It appears from the rules of inheritance just mentioned that domestic animals are owned individually,
 443 and almost everybody among the Tuareg is a stock-owner. Even little children (boys and girls) may
 443 own a few animals which are given them by their parents and their close relatives on various occasions,
 443 e.g., on the naming day seven days after birth. The offspring of these domestic animals also belong
 443 to the children who own them, but milk, butter, meat, and the like derived from the animals should
 443 serve the needs of the household to which the children belong. Within the household the husband
 443 and his wife also have their individual animals. Husband and wife can freely kill or sell the animals
 443 they own without asking permission of each other, but the meat and the money acquired from sold
 443 animals should serve the benefit of all members of the same household. A household forms an economic
 443 unit of closely related stock-owners.

* 233 All Northern Tuareg use ear-marks, cut with a knife, for their goats and sheep. There are a great many types of cuts which have particular names. I have noted some of these marks among the Ahaggar
 443 Tuareg (Fig. 100). But I did not investigate this subject in great detail as it is considered very impolite
 443 to ask a man about ownership of goats (cf. p. 41 f.). The cuts illustrated Fig. 100 are all family marks
 443 so that each mark is used by several patrilineally related persons. But though the Tuareg know their
 443 goats and sheep by sight a small and not very deep cut is frequently added to indicate individual
 443 ownership. The earmarks are preferably cut when kids and lambs are weaned (cf. p. 37) at which
 * 233 time superfluous male animals should also be castrated (cf. p. 118). All true vassals of Ahaggar mark
 443 their donkeys with earmarks similar to those used for goats and sheep, though in one vassal tribe
 443 (the *Dog Rall*) donkeys are also branded with a red-hot iron, like camels. The noble Tuareg of Ahaggar